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method by the way of which Green was led to the conception of the unity of the real self, which is likewise a nature common to all, and which thereby finds satisfaction in the effort for the common good (p. 61). Here, then, is the vindication of Green's method, for it not only removes the obstructions in the moral life, but also resolves the contradictions in ethical thought.

In "The Philosophy of Probability," Mr. Arthur Boutwood advocates a philosophy of the practical judgment by organizing into a whole the experiences of contentment to be gained from science, religion, morality, and art. "The Relation of Mathematics to General Formal Logic," by Mrs. Bryant, develops Boole's idea that mathematics is quantitative logic (p. 105). "The Ethical Limits of Method in Philosophy" is a rather keen criticism of Mr. Shadworth H. Hodgson's contention that "philosophy is the subjective analysis of experience without assumptions." That by Mr. G. E. Moore is a vigorous attack on Mr. McTaggart's *Studies in Hegelian Cosmology*. It controverts the arguments by which Mr. McTaggart maintains that reality consists exclusively in minds similar to and including our own. Hence the conclusions drawn from this concerning human immortality and the impersonality of the Absolute must be regarded as unwarranted.

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Ants and Some Other Insects: An Inquiry into the Psychic Powers of these Animals, with an Appendix on the Peculiarities of their Olfactory Sense. By AUGUST FOREL. (Translated by William Morton Wheeler.) Chicago, The Open Court Publishing Company, 1904.—pp. 49.

This paper, reprinted from *The Monist*, after an introductory exposition of the monistic view of consciousness, and the relation of automatic and plastic nervous activities, proceeds to argue that ants and bees have, as regards 'cognition, will, and feeling,' minds from whose properties "all the properties of the human mind are derived." Under the head of Cognition, some new experiments on the color-sense and memory of bees are described, where these insects learned to take honey from artificial flowers, and, like Lubbock's bees, came to associate the food with a particular color. The whole essay employs the terminology of the human consciousness to describe the mental processes of insects, thus tacitly assuming most of what it undertakes to prove; nevertheless, some interesting evidence against the Bethe reflex theory is adduced. The most valuable part of the paper is the appendix on the olfactory sense, where Forel's conception of its 'topochemical' character is clearly and convincingly set forth, the possibility of a space of smell being illustrated by comparing the antennæ to a pair of 'olfactory hands.'

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